

THE MEDIUM

AND DAYBREAK:

A WEEKLY JOURNAL, DEVOTED TO THE
HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

No. 1.]

LONDON, APRIL 8, 1870.

[PRICE ONE PENNY.]

ELEMENTARY NOTIONS ON SPIRITISM.*

PRELIMINARY OBSERVATIONS.

It is an error to deem the sight of extraordinary phenomena sufficient to convince all unbelievers; those who do not admit a soul or spirit in man, cannot admit one out of him: consequently, denying the cause, they deny the effect. Thus, almost always do they come with preconceived ideas, and a determination to deny, which diverts them from serious and impartial investigation; they put questions and raise objections to which it is impossible instantaneously to reply fully, because it would be needful to go through a course, and begin from the beginning with each person. A preliminary study of the subject, refutes the objections beforehand, most of them being founded on ignorance of the causes of the phenomena and of the conditions under which they are produced.

Those unacquainted with Spiritism, imagine that Spiritistal phenomena are produced like experiments in chemistry, or physical science; hence their attempt to subject them to their will, and their refusal to place themselves in conditions necessary for observing them. Not admitting in the first place the existence or the intervention of spirits, or at any rate being unacquainted both with their nature and mode of operation, they act as if experimenting with inert matter; and because they do not obtain what they seek, conclude there are no spirits. In taking another view of the question, it will readily be understood that as spirits are the souls of men, we ourselves after death shall be spirits, and little inclined to minister as toys to the fancies of the inquisitive.

Although certain phenomena may be produced, they are never at the absolute command of any one, because they proceed from free intelligences; and whoever boasts of obtaining them at will, gives proof of ignorance or dishonesty. They must be waited for, seized on the wing as it were; and it is oftentimes when least expected, that the most interesting and conclusive facts occur. He who seriously desires to gain instruction, must bring to this, as to all other researches, patience, perseverance, and submission to what is needful, otherwise it were far better for him not to meddle with the subject.

Meetings for Spiritistal manifestations are not always held in favourable conditions, either for obtaining satisfactory results or for inducing conviction: it must be confessed, there are some from whence the doubters come out less convinced than they went in, and when spoken to of the solemnity of Spiritism, they urge the oftentimes ludicrous things they have witnessed at the *seance*. They are as illogical as he who would judge an art by the first attempts of a learner, an individual by his caricature, a tragedy by its parody. Spiritism has also its learners: he who desires enlightenment will not seek it at one source alone, only by examination and comparison can he form his judgment.

Frivolous meetings are seriously objectionable for novices: inasmuch, as they give them a false idea of the character of Spiritism. Those who have only been present at meetings of this description, are unable to entertain with seriousness a subject they see treated jestingly by those who profess themselves adepts. Preliminary study will teach them justly to appreciate what they see, and judge of the good and the bad. The same reasoning applies to those who judge Spiritism by certain eccentric works that only shew it in a ridiculous and incomplete light. Serious Spiritism is no more responsible for those who understand it amiss, or practise it absurdly, than poetry is responsible for the poetasters. It is grievous, that such works should exist, for they injure the true science; and doubtless it would be preferable to have none but good books; nevertheless the chief fault lies with those who will not take the trouble to study deeply. Moreover, all arts, all sciences are in the same dilemma—have we not,

on the most serious subjects, tracts full of absurdity and error. Why should Spiritism be privileged in this respect, above all in its beginning? If those who criticise it did not judge superficially, they would learn what it does admit, and what it rejects, and would not tax Spiritism with that which it condemns in the name of reason and experience.

ALLAN KARDEC.

Every Spiritualist will at once see the wisdom of the remarks contained in the foregoing translation. An apt illustration of these thoughts occurs in the experience of a friend. Spiritism was introduced to him about two years ago, and though the proofs offered were not in all respects satisfactory, yet our friend had too much good sense and spiritual intuition to come to hasty conclusions of an adverse nature. To his sound sense he added patience, and waited till favourable opportunities presented themselves for forming a circle in his own house. After many failures this was accomplished, and spirits of a high order manifested. Their instructions were implicitly followed in the matter of development: at first the circle sat one hour each night, then for half-an-hour, in the dark, and now the dark *seance* is prolonged to an hour. The higher class of phenomena have been produced; the spirits are seen by several mediums who have been spontaneously developed. There is also trance-speaking, impressions and inspiration, writing, and the members of the circle are touched by the spirits. The audible voice is promised; and some very good efforts in that direction have already taken place. This persevering gentleman has not only received many blessings as a reward for his faithfulness, but he has added much to the happiness of others. If he had given up the investigation near the beginning, he would have been deceived as to the real character of Spiritism, and robbed of its fruits.

THE FLOWER OF CONSOLATION.

To Georgiana, with the warmest love of her spirit guides, is presented the drawing (of which this is the interpretation) of one of the flowers adorning the home in the spheres which is already prepared for her, and to which her soul often wends its way while her mortal body reposes in slumber.

Before giving the full meaning conveyed by it, we wish her to copy the account of the vision seen by Mrs. Tebb, and the fulfilment thereof.

On the 5th of February, 1869, Mrs. Tebb came to see me. I mesmerised her, when she passed under influence, and then said, "I do not know whether I am to tell you what I have seen, I shall learn presently." Presently she continued: "It was a funeral—but at first I saw a radiant figure, with bright flowing hair, holding a flower. I inquired if the flower was intended for Miss Houghton, and the answer was 'yes, for Consolation;' and then I saw the hearse and three or four mourning coaches. I also saw the house before which they stood; it was not one in a row, like this, but a detached house, and seemed to be surrounded by its own garden. It is in that direction." (Pointing to the South-West.)

Later in the afternoon, she was influenced to mesmerise me, saying that it seemed to her as if some trouble were coming to me, in which I should want sympathy and comfort.

The above prophetic vision was fulfilled by the death of my dear brother Clarence on the 31st of August, 1869, at Highfield, Streatham, S.W.

On the 12th of September, Mrs. Tebb received the impression that my spirit friends would, through my hand, execute a drawing of the flower mentioned above, which they commenced doing on the 16th, and on that very day a telegram was received in London, giving information of the wreck of the *Carnatic* in the Red Sea, and that my dear

* The French term for Spiritism.

nephew, Charlie Warren, was one of those who were lost! Most truly have I required consolation, sympathy and comfort, and they have mercifully been granted to me. . . .

These flowers are not a mere emanation of will or fancy, as some persons seem to suppose, *created*, as they dare venture to say, by the wish of the spirits themselves, "forgetting that there is but ONE CREATOR. They are real, tangible substances, as completely so to spirit hands, as chairs and tables are to the mortal touch; but we must endeavour to give an idea of the method whereby they are formed.

Every human emotion is a spiritual substance. If good, gloriously coloured, and transparent as light; but dense and opaque, if the reverse. We have, in previous interpretations, explained some of the results in the formation of the "Crown of Glory," and its representative monogram; but in this instance we have to show how they contribute to the adornment of the home of the future, the beauty of which will depend entirely upon the emotions *called forth from others*. Those, therefore, who live only to themselves, never seeking to develop the virtues of those whom they may influence, nor striving to amend their condition, either morally or materially, with no care for the happiness of others, will find their home bare and desolate, with nothing to delight either the eye or the heart; whereas those, on the contrary, who live for others, will rejoice in a magnificent mansion, beautifully embellished, surrounded by a lovely garden, filled with splendid trees and gorgeous flowers, all being in exact harmony with the individual tastes of the intended inhabitant.

Thus to prepare this abode, is a labour of love; but still it is WORK; and in the same way that many toilers upon earth are required to build and adorn the houses of clay and stone, gathering the needful materials from different parts of the world, so, numberless spirits contribute their efforts to erect and complete the eternal edifice, collecting each emotion as it emanates, and bearing it away to the regions of light and life, to be employed as appears most advantageous, according to the decision of the directing spirits; for in that again is an analogy to the things of earth, where the master builder directs the inferior labourers, employing likewise a foreman to superintend the progress: so the guardian spirits, whether one or many, appoint the various uses for which it will be most suitable whether by accretion to become trees and flowers, or to grace the different chambers in forms of art or science.

A tenderly-written letter to one in a distant land, calls forth the tear of sympathy; that tear, or the feeling that forms that tear, is borne aloft by some spirit friend who has accompanied the letter to its destination, and is perhaps incorporated in some touching picture. Or some struggler with the ills of poverty, may receive pecuniary aid, thus brightening his earthly hopes; from him, the loving spirit who has in the same way been present at the reception of the gift, bears off a mass of tender green, which may take form as velvety moss on which to tread, or added stateliness to the surrounding trees.

We have mentioned in our interpretation of the Crowns, that they can only be formed during the mortal life, and can afterwards have no additional development, but the spirit homes may ever be increasing in beauty; for those who have passed away from earth, are still by the side of the dwellers thereon, influencing them for good or for ill, and thus exciting the emotions which may add to the glory of their own dwelling-place. It will therefore be evident that loving thoughts of those who are "gone before," and when they have been good and noble, a desire to emulate their actions, and make the loftiness of their dealings an incentive to a higher standard of life, will tend to enhance the charms of their new abode. It is difficult to express this idea in its fulness, so as to enable the mind to grasp the conception of the wondrous loveliness amidst which those dwell who, in past ages, have left remembrances of holiness and purity, and whose written words, as well as spiritual presence, are ever leading the souls of mortals to bask in the light of the Lord God,—to seek Him only.

So, too, those who have but lately put on immortality, would fain beautify their houses, hoping to be there joined by those whom they have left to grieve for their loss, whose help they will need; and if the thought of them at any moment checks an ignoble action or a hasty word, they will at once carry off the little fragment to blend with what they have already obtained. Surely this is a happy knowledge for the mourners, and the Flower of Consolation may well bear that name, not only to its possessor, but to all who may learn what it comes to teach.

We will now slightly explain the flower itself, which was culled, and afterwards replaced by Nordrel, the Comfort-bearer, and shown to Mrs. Tebb, previously to impressing her with the vision which was to prepare Georgiana's mind for the great loss she was to sustain in the departure of her beloved brother, from a life where he had undergone more physical suffering than was known to those around him.

We do not say to mortals "you must not grieve when those you love are taken away to the higher life," because we know that naturally they must grieve, but not as those without hope. They cannot but feel the loss, hour by hour, of the cherished companion; and their daily life is rendered incomplete; so for *themselves*, they must mourn, such sorrow is a portion of man's destiny, but out of that sorrow they will arise strengthened and purified if they put their trust entirely in the Lord, knowing that without His Will not even a sparrow falleth to the ground, and that therefore some beneficent purpose is in every blow that falls, however severe it may seem at the time.

The first colour employed was gamboge, expressing faith; which sentiment is evoked in others by Georgiana's life of perfect trust in the guiding Hand of her Heavenly Father. It will thus be seen, and easily understood that qualities call forth the same or answering ones from others, therefore the name of the colour and the characteristic it denotes, will be sufficient for us to mention. Carmine, tenderness; cobalt blue, truth; crimson lake, love; violet carmine, religion; Chinese orange, unselfishness; intense blue, decisiveness; aureolin, orderliness; ultramarine, integrity; cadmium; courage; king's yellow, energy; mixed green, earthly hopes, burnt carmine, steadfastness.

The atmosphere surrounding the flower chiefly expresses; love, that of her spirit friends, who are always with her in considerable numbers, soothing and comforting her in all trials, and cheering her under anxieties. But the rich orange tint symbolises the power of The Lord, by whose Will they are *permitted* thus to come.

The drawing of the flower and the interpretation have been given by spirit influence through the mediumship of

GEORGINA HOUGHTON.

20, Delamere Crescent, W., November 6, 1869.

The above interpretation is given to me *inspirationally*, and I will endeavour to explain the process to those who have not had a similar experience.

When the drawing is completed, I place it so as to face me, and then strive to empty myself of all thought beyond that of prayer to God, that the meaning may be granted to me. After a time a word seems to float into my mind, and I then question those invisible friends who had guided my hand to execute the drawing, whether that is the commencement of the title, and having received an affirmative answer, they write it through my hand, the writing being different from my own. The whole signification is then gradually unfolded; but after the beginning it generally goes on with a quiet, steady flow. Sometimes, as I proceed, my soul seems to grasp the idea before it comes to me in words, shewing that the *thought* is the real body, the language being only the externalising or *materialising* of it.

G. H.

PLANCHETTE COMMUNICATIONS.

DEAR SIR,—The following are *seances* we have just had, through the *Planchette*, which might well be inserted in *DAYBREAK*, one of them relating to Mrs. Emma Hardinge, from the spirit world, which cannot but be gratifying to her exalted soul in the cause of truth.

PLANCHETTE.

Mediums: Mrs. Col. Boyd, and Mrs. Kyd.

Q. Shall we read out Mrs. E. Hardinge's No. 2,* on "Spiritualism in Europe"?

A. Yes, read it, from *Luos*.

After it had been read out, our guardian angel wrote as follows: "Mrs. Emma Hardinge is a noble, energetic soul. The good she has done, and continues to do is incalculable. Her example will encourage many other noble and self-sacrificing men and women to go forth boldly to proclaim the glad tidings of salvation, that were initiated by the blessed, pure-minded, and inspired Nazarene, breathing forth

* Article in *Banner*, on Spiritualism in Europe, part of which we copied in the February number of *DAYBREAK*.

the glorious promise of peace on earth and good will to men. The voice of Truth from the Lord of the *Free* will resound in tones of melody throughout the world, till all shall be attuned to perfect harmony, and the rough places shall be made smooth, the mountains of disorder and the hills of pride, sensualism, and discordant passions shall be brought low, and the valleys of love, justice, and humility shall be exalted. Heaven will open on the earth, whose inhabitants shall dwell together in unity as brethren. Angels will walk amongst them, for the two worlds will blend in exquisite harmony. Such will be the blessed fruits of the seed that is now being scattered to the nations of *your earth*, by the mortals, the ministering spirits sent forth by the Heavenly Father, to perform the work of love, and to prepare the fields for the rich and abundant harvest, which is to be the ex-acting great reward of their loving exertions. Many generations must pass away before this glorious consummation; it will surely be accomplished."

LUOS.

Baden-Baden, February 12, 1870.

PLANCHETTE.

Mediums: as before.

"LUOS—you may read something out of the *Banner*, extracts from different interesting paragraphs, and any you like to select."

Mrs. Kyd then read out an article from the *Banner* of 8th of January, entitled "A great charge." Luos then wrote: "The idea of calling together such an assemblage of the high catholic dignities from all the nations was suggested to Pius IX. by a congress in the spirit world, and it will accomplish much good, and bring forth important results, inasmuch as there will be an amalgamation of the various opinions of those individual minds, some of which are strongly imbued with the liberal and soul-emancipating principles of this advancing era of the earth's history; they will speak out boldly and advocate strenuously the necessity for a radical change, both moral and spiritual, in the constitution of the church, which arrogates to herself the title of Mother of all the Churches, and whose head is proudly, and obstinately, bent upon establishing more firmly the pernicious dogma of the Infallibility of the Pope, who is presumptuously termed the 'Vicar of Christ,' and whose decrees are blasphemously asserted to be equally binding on men's consciences as those of the Heavenly Father himself. Many of the assembled Hierarchy protest in high forms of indignation against these arrogant pretensions, and their voices will prevail and reach the hearts of many who listen; and some of them will begin to inquire, whether the words are not inspired by the Spirit of Truth, then will reason and reflection be exercised, their minds opened to receive the Light, now struggling through the mists of ignorance and bigotry. The long reign of popish superstition and oppressive slavery, that exact blind submission, from the deluded notaries, is drawing to a close. No longer will nations and people allow themselves to be led, and their minds prevented from the free expression of thoughts, opinion, and conviction, by the authority of a single person as feeble and ignorant, and liable to error in spiritual understanding as themselves. Light and liberty, can no longer be withheld. The glorious heralds of a brighter day will come forth, from the obscurity in which they have been enshrouded, and all captive souls will joyfully hail the Advent of the Sun of Righteousness shining in his strength, and progressing into a clear and perfect day. Arise, ye nations, and sing with loud Hallelujahs, for the *Light has come.*"

LUOS.

Baden, February 14, 1870.

LETTER FROM DR. NEWTON.

MR. J. M. PEEBLES,

Well-beloved Brother,—Yours brought another pleasure to my soul. I have been about writing you for some time. Brother Franklin's spirit told me that *you would bewitch me much and help me*. We requested that he would go to London, and impress you to write to me, and your letter is the result. I have so much to say to you that it would be impossible to write it; and if a hundredth part comes that is promised, you will see wonderful works. I am told that I shall heal all who come into my presence. You were sent to prepare the way. The power and development on me for the last four months has been astounding. The individual spirit of the gentle Brother Jesus comes and controls me, the same as other spirits control other mediums, not

only in works but in words. Brother Franklin says you are a good brother: I anticipate much comfort with you. I shall be gone from home one or more years, for I have to heal in *every nation* of consequence on the earth. I leave here for Liverpool, Wednesday, April 27, by Cunard Steamer. I will heal rich and poor free, every day from 9 to 12 a.m.

Since the foregoing was written Brother Franklin came to me, and sends much love to you. He says he helps you much; and spoke of your great mission to England, and of the great and good results which are certain. He also wished me to say to you that my mission is to fulfil the work that Jesus would have done had he lived to mature age.

Give my love to Brothers Thos. Shorter, J. Burns, Benj. Coleman, and all others of the household of faith. The time is close at hand when we will be face to face, and I at my good work. Tell each of these brothers that I would write to them long letters, but it is only with pain and cramp that I write at all. Before I was a medium I was a good writer; but I am not allowed to read or write much. With love from the spirits, and my own with this and all blessings.

J. R. NEWTON.

Newport, Rhode Island, March 9, 1870.

SPIRITUALISM VINDICATES THE JUSTICE OF GOD.

Now death lays its icy finger on the form and, lo! our loved one is gone: the heart is bowed down with sorrow; and when all is still, we yearn for some sign or token that the loved one lives; and when we hear of their return, we first doubt, then investigate, and finally believe. If immortality be a conscious existence after death, surely the mother will not forget her babe, or the husband his wife: for, love must exist up there, far beyond the stars; and were I called away from here, and found myself a conscious entity after death, but debarred by insurmountable barriers from communicating with those I loved, I should become a standing protest of injustice; for the Deity implanted the principle within me, without providing the means of carrying out the behests of that which the Deity created. That such should be so, cannot be conceived: every mother's heart says "No;" every one that has lost a child, a brother, wife, or friend, is a standing protest against it; and I challenge any one to disprove it, for whatever God creates, must be perfect; and if immortality be a fact, as Theologians assert it is, so then, by their own shewing, modern Spiritualism is true also; for its knowledge supplies the yearnings of every mind, while its facts substantiate the floating theories of all ages, and clearly demonstrates that which all men desire to know, the immortality of the soul, not from the assertion of I believe, but from the fixed affirmation of I know; and when viewed calmly and dispassionately, inspires reverence for the creative cause in the highest degree; and we say truly, that God is perfection, and the appurtenances of our existence shew his unbounded and universal wisdom, justice, and love.

J. J. MORSE.

MR. PEEBLES AT LEEDS.

To the Editor of *Daybreak*.

On Monday, March 21, I had the company of the Rev. J. M. Peebles, of America, for a quiet evening chat. I mustered all the force in our town interested in progressive matters, numbering under a dozen in a population of 220,000. I also had three or four strangers, who had never seen or heard anything about these unearthly subjects.

Mr. Peebles, in the first place, gave a short address, and then allowed us to question him on any of the subjects in hand. We all were edified and instructed.

The strangers seemed quite as pleased at what they heard as the few who are in the faith. One man, a perfect stranger to myself, gave an account of having seen for years (in bright, still summer days) spiritual beings. He appeared to be of a very negative constitution, as Mr. Peebles could have mesmerised him in a few minutes. The only fault I have is that such meetings of congenial minds are so rare, when we consider the treat we had with Mr. Peebles.

JAMES LINGFORD.

Leeds, March 22, 1870.

EMMA HARDINGE.—A hearty, cheerful letter from this good and gifted lady states: "Spiritualism is in a most flourishing condition in my various *Dioceses*; and how I shall ever get away from these enthusiastic Americans I do not know." During March she lectured in New York; but a tour in the west is announced. The third edition of her "History of Spiritualism" is now selling with great rapidity. Mrs. Hardinge is more popular in America than at any previous time.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One Copy Weekly, post free,	-	-	-	-	2d.
Two Copies Weekly,	"	"	"	"	3d.
Four Copies Weekly,	"	"	"	"	4d.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

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The Publisher is desirous of establishing agencies and depots for the sale of other progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "DAYBREAK."

A Seance with Mr. Home—Rules for the Formation and Conducting of Spirit Circles, by Emma Hardinge—Dr. F. L. H. Willis—A needful Case—DAYBREAK Weekly—Tea Meeting at Clerkenwell—Mediumship in Glasgow—Test of Spirit Presence—Spiritualism in the Southern Hemisphere—The Hour of Death—A Lady's Dream—Extraordinary Occurrence near Londonderry—West Hartlepool—Rushden.

MEETINGS DURING THE WEEK.

FRIDAY, APRIL 8, Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-medium. Admission 1s.

SUNDAY, APRIL 10, Cavendish Rooms, Mortimer Street, a Conference at 3 o'clock, afternoon; Subject: "The superiority of Spiritualism over every other form of Religious Organisation," introduced by Mr. Peebles. Service at 7 p.m. conducted by Mr. Peebles. "The Day of Judgement."

NOTTINGHAM, Children's Lyceum at 3 p.m.

HALIFAX, at 11 a.m. and 7 p.m.

MONDAY, APRIL 11, Developing Circle at 15, Southampton Row, at 8 o'clock. Admission 1s. Lecture at Workman's Hall, Stratford by Mr. J. Collier, at 8 o'clock. Free.

TUESDAY, APRIL 12, Singing Choir at 15, Southampton Row, at 7 p.m.

WEDNESDAY, APRIL 13, Concert seance at 15, Southampton Row, Mr. Shepard, Musical Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, APRIL 14, Social meeting at 15, Southampton Row, at 8 o'clock. Seance at Corporation Row, Clerkenwell, at 8 o'clock.

FRIDAY, APRIL 15 (Good Friday), No Seance at 15 Southampton Row.

* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications much reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 8, 1870.

MY NAME:

"THE MEDIUM AND DAYBREAK."

I HOPE no one will object to my name. Whether such a thing as "Spiritualism" exists or not is a question with some. Its numerous explanations are exceedingly conflicting; but there is no doubt as to the existence of a peculiar faculty of the human organism which has received the appellation of "mediumship." Man's organisation is a "medium" whereby he performs the functions necessary to life and thought; and, in other respects, human beings and the means which they use, are the "media" for purposes and processes beyond themselves. This is my position exactly. Many minds are busily engaged in the investigation of mediumship, its nature, cause, products, and results; and I desire to be a "medium" between them and the accomplishment of their labours. I make my *debut* entirely uninfluenced by preconceived notions on any point, and I desire this important fact to be known whenever my name is uttered. I can thus be the faithful servant of truth and humanity without bias in regard to isms and persons. I shall also be a friend of mediums; sustaining and protecting those who are worthy, and exposing pretentious shams. The processes of mediumship I will practically explain in minute and intelligible reports of *seances* and manifestations of mediumship. In fact, the greater portion of the matter which will fill my pages will be obtained directly through the exercise of the mediumistic faculty. And, lastly, I am indebted to the spirit-world, through the aid of a capable medium, for my existence as a weekly newspaper, presenting the history, facts, teachings, literature and progress of Spiritualism throughout this country and in other parts of the world, so far as the space at command will allow.

TO READERS AND CORRESPONDENTS.

THE demands for a weekly paper devoted to Spiritualism have been many during the last few years; and now that the friends of this movement have such an organ placed within their reach, it is to be hoped they will avail themselves of it to the utmost. Such a paper can scarcely be said to be a private enterprise, as there is no prospect of its being remunerative in the meantime. It is a labour undertaken from a love of principles and a desire to supply a want. Hence all who love those principles and the means whereby they may be promoted should feel as much interest in this paper as the editor or publisher. Indeed, to make our enterprise at all useful, such must be the case. It will be our endeavour to supply as much useful matter as possible for

ONE PENNY, WEEKLY.

And to enable us to continue doing so, the earnest help of subscribers and correspondents is required. We would suggest that Spiritualists everywhere order supplies weekly through their newsagents, and that, wherever there are seances, meetings, or lectures, the serial may be brought prominently before those interested. We will also send packages of four or upwards post free at one penny each. We shall feel obliged if Spiritualists in various parts of the country will send us prompt, succinct, and intelligible accounts of meetings, phenomena, or any other form of intelligence bearing upon the facts or progress of the movement. With such co-operation, our labours will be at once light, agreeable, and successful. The MEDIUM is the property of the movement; and it is earnestly hoped that those who labour therein will not neglect to put to use the humble talent consigned to their care.

AN EXTRAORDINARY PHENOMENON.

MR. PEEBLES' discourse at the Sunday Evening Services in the Cavendish Rooms, on the 27th ult., was one of the most powerful, in some respects, that we have ever listened to. The subject was "Heaven and Hell: what are they? where are they?" which was characterised by cogent reasoning and great moral power. A curious fact should not be overlooked in estimating the cause of the singular influence which this address had on the hearers. Several seeing mediums who were in the meeting gave corroborative descriptions of spirit-forms which were seen behind the speaker. A venerable looking sage, with very long hair and beard, stood on a mound apart from the speaker, the space between whom and this spirit was filled with a white ethereal substance. A female spirit stood to the right, and a male spirit to the left of Mr. Peebles, while an Indian stood right behind him. Streams of light proceeded from the grave-visaged sage to the attendant spirits; and when the ideas were bright and forcible, the colour of these streams was golden, but when of an ordinary kind, they were silvery in appearance. The attendant spirits took hold of the streams of light proceeding from the sage, and placed them on the head of the speaker, sometimes in the region of ideality and sometimes that of veneration and benevolence. The Indian spirit made very long passes with his hands all over Mr. Peebles' body, from the head downwards, as if to give him force. These are very interesting facts, and require no comment.

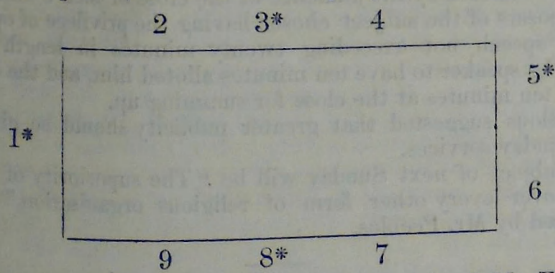
On Sunday last the discourse was on "Inspiration." Next Sunday Mr. Peebles will speak on "The Day of Judgment."

Mr. Coleman informs us that he is making arrangements for giving Dr. Newton a suitable reception on his arrival in London. Other eminent Americans are expected in London at the same time, and they will participate in the proceedings. This meeting will be a grand affair, to attend which will be a great privilege. Subscriptions are wanted to carry out the arrangements, and those who aid in this way will have precedence in securing tickets. Mr. Coleman promises further particulars at an early date.

A MODEL SPIRIT CIRCLE.

management.

The *seance* commenced by those present seating themselves promiscuously round an oblong table in the centre of the room. After some conversation, the presence of spirit power was indicated by a tremour of the floor and furniture. Mrs. Everitt sat with her back to the fire, Mr. Everitt at the other end of the table opposite to her. The first process was to arrange the sitters properly, which was done, under spirit direction, in the following manner: Mr. Everitt rose, and, pointing towards Mrs. Everitt, asked "Is Mrs. Everitt in her proper place?" An answer was given in the affirmative by three raps on the floor. Then pointing to Mr. Taylor, on the lady's left, Mr. Everitt asked "Is Mr. Taylor in his proper place?" Three raps again came in answer. Mr. Burns sat next to Mr. Taylor, and the same question was asked respecting him. One rap indicated "No." To discover where Mr. Burns should sit, Mr. Everitt pointed in succession to all the chairs round the table; when he came to the right place, three raps were given, and the person referred to immediately took his allotted seat: in this manner every person was placed, as in the accompanying diagram:—



1 Mrs. Everitt.
2 Mr. Taylor.
3 Mrs. Burns.

4 Mr. Furney.
5 Mr. Shepard.
6 Mr. Harrison.

7 Mr. Everitt.
8 Mr. Peebles.
9 Mr. Burns.

A few remarks on this arrangement may be found useful. Those who know the parties will observe that the varieties of temperament were curiously alternated and yet placed opposite. There were four mediums present (indicated in the diagram by asterisks), and these were placed opposite to each other, the non-mediums occupying the other chairs. This produced the greatest amount of harmony and spirit control, which was also experienced in the comfortable feelings enjoyed by the sitters. Mr. Everitt always conducts the circle himself, which prevents anarchy and cross-questioning, the sure precursors of confusion.

In a few minutes the president asked "Is all ready now?" Three raps came in reply. "Do you want the alphabet?" Again three raps. The letters of the alphabet were accordingly called over, and the word "read" was given. The spirits were desired to select a chapter for this purpose by

writing through the hand of Mrs. Everitt; she took up the pencil and the second chapter of Acts was thus indicated, which was read by Mr. Burns. Then, after a few suitable words of prayer from Mr. Peebles, the circle was duly formed.

Considerable rapping on the floor, the chairs, and under the table was now heard, with a peculiar tremour of the floor and furniture, which some attempted to imitate by jolting in their chairs, but without effect, as the results were very dissimilar from those produced by the spirits. It was then discovered, by questioning, that the spirits desired to hear Mr. Shepard perform on the piano. He accordingly went to the instrument and played a piece which the raps accompanied in a very lively and gratified manner. Afterwards, a musical-box was placed on the table, and a number of pleasing melodies were accompanied by the voices of those present, the spirits keeping the most exquisite time by tilting the table gently, making raps, and beating to every note, as if dancing to the music. An empty arm-chair which stood to Mr. Burns's left, moved several times without contact with anything but the floor on which it rested.

A considerable time was spent in this way, during which the sitters engaged in pleasing and even mirthful conversation. By this means and delay a great amount of harmony was developed, after which the room was completely darkened. In a few minutes, a paste-board tube which lay on the table opposite Mr. Peebles, was taken up by invisible hands, and the heads of Mr. Burns and Mr. Taylor received a few hearty strokes almost simultaneously, although the broad table was between them. The seeing mediums, Mrs. Burns and Mr. Shepard, soon discovered the presence of spirits and spirit lights; and their descriptions corroborated one another in the most correct manner. "John Watt's" voice was now heard through the tube, first in a powerful whisper, and then quite audibly. He entered into conversation with those present, and was heard, not from one part, but from various parts of the tube, even shouting into the ears of some. Mrs. Burns saw him very distinctly, more particularly at certain times: she described his dress as being composed of a flowing robe, fastened with a girdle round the waist. The material seemed transparent, yet it was quite solid. "John Watt" wore long hair; and the seer described his fingers as being very long, and having some substance interposing between them and the tube which he held; but these details were characterised by the spirit as "optical illusions," caused by the difficulty experienced in seeing the true relations existing between the spirit hand and the object which it held. The room at length became quite full of spirits, and Mr. Shepard was very powerfully influenced. A female spirit came towards Mr. Taylor, and, soon afterwards, a little girl, who embraced his face and neck with great affection. These demonstrations he felt distinctly, and they came in fulfilment of a promise which had been given through a clairvoyant some time previously. The little girl brought a beautiful pink rose, and placed it on his shoulder, but it was only seen by the seeing mediums. The female spirit then brought a lap-full of flowers, and scattered them all round the circle. The perfume was strongly perceived by all present, though the process was seen only by Mrs. Burns and Mr. Shepard. Each wave of perfume was accompanied by a puff of cool air, which the sitters distinctly felt on their faces and hands. This was repeated several times, the perfume varying on each occasion. The flowers were quite palpable to Mrs. Burns and Mr. Shepard, who could see the veins and details of the leaves quite plainly; yet these flowers seemed to be transparent. This manifestation had a most harmonising and pleasant effect; and those who could not see the spirit who produced it, realised the beautiful and affectionate qualities of her nature.

The whole scene was minutely described by Mr. Shepard, and corroborated by Mrs. Burns, before Mr. Taylor gave his explanation, which he did at the close of the meeting, and which was to the effect that the child, a daughter of his own, had repeatedly manifested her presence to him in one way or another when he joined in a *seance*; that by Mrs. Hardinge and other mediums the appearance of the child, both when she passed away and at the present time, had been described, in the former case with perfect accuracy, and in the latter case with harmony of statement; that about a month ago he had been told by the child that she, and her aunt, (a sister of Mr. Taylor, who had passed away a few years ago, and under whose guardian care the child said she was at that time,) would be enabled to manifest their presence at Mrs. Everitt's circle in a manner different from what they had previously done; that the description of the female spirit who had brought the flowers was applicable only to his sister referred

to; and finally, that from the lucid descriptions of Mrs. Burns and Mr. Shepard, he was enabled to recognise at once the presence of other departed members of his family.

Mr. Shepard then became partially entranced; and immediately three spirits were seen magnetizing him from behind, which restored him to his normal condition, and the nervous effects which the strong character of the phenomena produced were alleviated. Mr. Peebles was suffering from pain in one of the lungs, and three Indian spirits were seen to approach him. Mrs. Burns and Mr. Shepard distinctly saw a spirit drawing out a dark substance from Mr. Peebles' breast, after which another spirit flooded him with a white substance, which soothed the pain, and reinvigorated him. Various other spirits were seen in attendance, endeavouring to manifest themselves to their friends as best they could.

Many questions were put to "John Watt," which he answered in a sensible and straightforward manner; but there were so many other spirits present that this conversation was continually interrupted by the descriptions of the seers. An effort was made to discover the name of the female spirit who brought the flowers, but when Mrs. Burns pressed the question, even mentally, she saw written in bright letters, "not to night." Mr. Shepard read in a like manner and by impression, that she had left earth-life a few years ago, and would communicate more directly with Mr. Taylor at another time. "John Watt" exclaimed, "look at the lights!" and when the seeing mediums looked to the ceiling, it was covered with beautiful bright lights of various shapes. The female spirit was seen to great advantage standing out in fine relief in the large mirror over the fire-place; this interesting phenomenon was observed both by Mrs. Burns and Mr. Shepard.

After these pleasing experiences had been enjoyed for a considerable time, a light was struck, and the tube was found leaning against the edge of the table, its lower end resting on Mr. Burns's arm. It had been placed in that position by "John Watt." Mrs. Burns distinctly saw this done by the spirit, and was going to speak of it, but the spirit motioned with his finger that she should not do so, in order that the tube might be found in a position where it could not have been placed by the medium in the dark. Mrs. Everitt was not entranced when the voices commenced, for she interposed some remarks, but was desired by the spirit to desist, as it interfered with his vocal manifestations. When the light appeared, however, Mrs. Everitt was in a deep trance, and evidently had been so most of the time. Though no manifestations of a very extraordinary description took place, yet the general result of the evening's proceedings was in a high degree satisfactory and convincing, leaving in the minds of those who were present, a vivid remembrance of a model spiritual seance.

A RARE MANIFESTATION.

A CASE OF TRANSFIGURATION.

On the evening of the 3rd inst., Mrs. Berry had a private sitting at her residence, with Mr. Shepard, the American medium, who has recently arrived in London. The first part of the seance took place in the light; and the manifestations were, in the first place, table-tippings and answers to questions by raps. Mr. Shepard then passed into a trance, when "Mary Queen of Scots" spoke through him. She said, "It is with difficulty that I can speak, having used the medium for the second time only; the influence of my execution tells upon him (he manifested a choking sensation); nevertheless, I have overcome in some degree, and hope, in future, to do away with all the disagreeable influence. I now can form some few of my thoughts into words, and hope to state more of my spiritual experience at another time." The spirit then desired that the medium should sit for manifestations from spirits in her sphere, and gave the names of a number who were associated with her. Mrs. Berry having asked for a test, that she might be certain of the identity of the spirit; the medium's face changed and assumed the appearance of Mary Queen of Scots, as indicated by the best portraits of her.

After this manifestation the room was darkened, and "John Knox" announced himself in an audible voice. He described his condition as being very miserable, for he had experienced hell on account of the injury and persecution which he had inflicted when on earth. He was succeeded by the spirit of a rollicking Irishman, who kept Mrs. Berry in a state of merriment while he uttered fresh jokes in a broad Irish brogue. At the same time streams of influence fell around the two sitters, and invigorated them greatly, while the ceiling became studded with beautiful spirit-lights. This concluded, after a sitting of three hours, one of the most extraordinary seances ever witnessed during Mrs. Berry's long experience.

SUNDAY CONFERENCES IN LONDON.

THE first of a series of Sunday afternoon Conferences took place at the Cavendish Rooms, on the 3rd inst., at three o'clock. Mr. Peebles occupied the chair, and introduced the subject by shewing the necessity which existed for those who had an interest in Spiritualism meeting together and discussing the best means of carrying on the movement. He referred to the children's Lyceum and other means of usefulness that were before the Spiritualists at the present time.

Mr. Burns thought the persons who attended these rooms should concentrate themselves on one object in the first place. The evening services were not yet on a sure and prosperous footing; hence it would be well to take such steps as would secure the success of these meetings, which were the nucleus of the movement in that place. He recommended that means should be adopted for interesting those who attended the services by promoting congregational singing and the use of the reading exercises in the *Spiritual Harp*. There was not enough of social feeling amongst the members of the congregation, and he recommended the holding of a social meeting, at which tea and other refreshments would be served, the other proceedings partaking of the nature of a musical entertainment or soiree. Acceptable talent could be secured for that purpose; and if a cheap hall could be found, the funds could be much augmented by such an entertainment, while those who attended would be gratified and more socially commingled together. He knew several ladies who were willing to provide one tray each in order to promote the interests of such a meeting.

Mr. Fusedale agreed with the suggestion as to a social entertainment, and said he knew some ladies who would be glad to contribute. He desired to know whether religious instruction was a part of the Lyceum programme.

The chairman, in reply, stated that the object of Lyceum training was to harmonise the child physically, mentally, and spiritually, and was, therefore, in the highest sense religious.

Mr. Barber said he had seen much of societies, and, from experience, could testify to the great utility of social entertainments.

Mr. Swinburne wanted to know whether strangers would be admitted to those entertainments. He regretted that there were not more opportunities for congenial society and exchange of thought.

Mr. Peebles thought that inquirers should be encouraged to attend both the Conferences and entertainments. They should likewise be induced to put their questions and state their doubts freely, and the replies would add to the interest and instruction of those assembled. Yet he did not approve of opposition and discussion. An ancient spirit had once communicated to him the mode in which such matters were conducted in the spirit-world. The spirits all differed in knowledge, and, therefore, in opinion; but their object was to arrive at truth, and not to enforce their own notions merely. Hence, each spirit rose and spoke the highest and best thought of his soul, and, when he had done, eagerly and respectfully listened to the thoughts of others, no one trying to force his opinion or put down another, however different his thoughts might be. One object of life was to gain self-possession amidst contrary opinions; and he hoped these Conferences would have this educational effect on those who attended; their ideal object not being to tear down their neighbour's house, but to build a better, and invite their neighbour into it.

It was then recommended that some rules should be proposed for regulating the business at these Conferences, when it was proposed and carried that a chairman be elected from the audience at each meeting, and that the subject for the following Sunday should be selected by the audience at the close of each Conference; the proposers of the subject chosen having the privilege of opening with a speech not exceeding twenty minutes in length; each succeeding speaker to have ten minutes allotted him, and the opener to have ten minutes at the close for summing up.

Mr. Slous suggested that greater publicity should be given to these Sunday services.

The subject of next Sunday will be "The superiority of Spiritualism over every other form of religious organisation," to be introduced by Mr. Peebles.

Mr. Home has arrived in London, where he has to give a number of readings. He was present at the musical seance on Wednesday night.

A large gathering of the friends of William and Mary Howitt met at the house of Mr. Watts, on Wednesday evening, to take farewell of these illustrious writers and friends of progress, previous to their departure for the Continent.

The seances at 15, Southampton Row, are continued on Friday evenings; Mr. Morse, medium. We have no space this week to insert some of the interesting communications on hand, but hope to give portions of them weekly in our future issues. There will be no seance on the evening of Good Friday.

HALIFAX.

The Secretary of the Society of Spiritualists, Mr. Henry Lord, sends us the following Reports of Lectures on Spiritualism, in the Mechanics' Hall, Halifax, by J. M. Peebles.

The first lecture was on Monday, March 14th, the President of the Society (Mr. Ambler) in the Chair.—Subject: Reason: its office and scope. The relation of the infinite to the finite reason. The progress of religious ideas. The origin and progress of Spiritualism in Europe and America.

Second lecture, Tuesday, March 15th, the Vice-President (Mr. Culpan) in the Chair.—Subject:

The Bible proofs of Spiritualism. The visions, trances, and healing gifts of the present compared with the past. How do spirits control mortals? What is mediumship? How can individuals become mediums?

Third lecture, Wednesday, March 16th. The President (Mr. Ambler) in the Chair.—Subject:

What is truth? Methods of discovering moral truths. The different Bibles of the world; which is the true one? The relation of modern Christianity to the primal teachings of Jesus. The present work of Jesus and his ministering angels.

Fourth lecture, Thursday, March 17th, the Vice-President (Mr. Culpan) in the Chair.—Subject:

Objections to Spiritualism answered. Is it satanic? Is it demoralising? Does it seek to undermine the Bible? Does it lead to free-love? Does it unsettle religious conviction, and teach things contrary to, or in harmony with the religion of the New Testament?

Each lecture occupied about an hour in delivery. Mr. Peebles advocated the subject with facts that could not be denied by reasonable and sensible-minded men. He also allowed one hour each evening for discussion; and the clergy came in strong opposition with their Bibles, but to no avail; they could not shake or mar the great truths which the able lecturer advanced. We are sorry to say some of them had to assume the old style of dogmatic and insulting language before they could raise the moral courage to ask a question; the great thing lacking was charity. But in return, the lecturer answered their questions with such goodness, and kind feeling, as to baffle all their attempts to make a point. To the Spiritualists the lectures have been a treat, such as they have not before experienced. The superior language and kind manner in which the lecturer gave his facts and teaching, were not only instructive to the intellect, but elevating to the moral nature of his hearers. He uttered high and heavenly thoughts, and raised us into a paradise that might be on earth always, if the people of this country had truth and charity preached to them instead of superstitious and dogmatic doctrines. The gentle manner in which he spoke was the admiration of all; and yet he exhibited a wealth of education and scholarly power in treating his subjects, which ought to challenge the earnest and unprejudiced investigation of every lover of truth; then would Spiritualism occupy its true position in the estimation of the people of this country. The audiences were not very large during the four lectures, though they increased from the first evening. But services were held in the same place on the Sunday following, in the afternoon and evening. Mr. Culpan occupied the chair at the afternoon service, which was begun with singing, &c.; and there could not be less than 1,000 persons present. The mediums were Messrs. Blackburn, Wood, and Pulman, of Halifax; Mr. T. Tate and E. Sagar, of Bradford; and Mr. Wright.

Mr. Blackburn spoke first, and then the spirit of Thomas Paine spoke through Mr. Wood.—Subject:

"Investigate, prove all things, and hold fast that which is good," which was advocated in a masterly manner, to the satisfaction of a great part of the audience. Then followed two or three manifestations from Mr. Tate in a foreign language, which no doubt would have been interesting if there had been some one to interpret. Several questions were asked, but not of any moment, and a few remarks from the chairman closed the meeting.

In the evening Mr. Peebles gave an address on the "Philosophy of death" to a crowded and very quiet audience of upwards of 1,000 persons, as the capabilities of the lecturer became better known. Mr. Roger Houghton, of Huddersfield, in the chair. Mr. Peebles' effective and dignified treatment of the subject gave great satisfaction. His appeals moved many to tears. He showed what became of infants and lunatics, what became of good and bad men; in fact, he explained the subject in such a manner as not to have one question to answer, so well was the audience satisfied. After a few remarks from the chairman, the proceedings closed with singing, &c.; and we hope that this is not the last we shall hear of Mr. Peebles, as he is worthy to take up the gauntlet against all comers; and if our Spiritualistic friends would arouse and invite him to visit the neighbouring towns, he would do them great service. Letters addressed to Mr. Burns, 15, Southampton Row, London, will be sure to have a reply. The lectures he has given have caused a great many to seek and inquire; in fact, they have been the leading subject in the town for many days, and they will not be forgotten readily.

The meeting room of the Halifax Spiritualists is at the Stanary. An organ has been provided by our worthy President. Services are held every Sunday afternoon at half-past two o'clock; evening at half-past six, when communications are given through local mediums.

The mediums who attended from the adjoining towns reported that Spiritualism is experiencing a revival such as has never been seen before in any part of this country, and the active efforts of certain leading Spiritualists would be an ornament to any cause.

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PERMANENT ARRANGEMENTS

FOR THE CONTINUATION OF

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In the Cavendish Rooms, Mortimer Street, Langham Place, Regent Street.

THE Series of Meetings commenced by Mr. PEEBLES in the Cavendish Rooms, Mortimer Street, have excited a genuine interest. An energetic and influential Committee has been formed, the Hall has been secured for one year, and other steps are being taken to ensure the permanency of these pleasing and useful Services.

The Discourses and other ministrations of the Rev. J. M. PEEBLES have been so highly appreciated, that a unanimous desire has been expressed by his hearers for his engagement as speaker on Sundays during the ensuing months. To do this means are required; and it is also considered desirable that a fund be raised to prevent the movement from being encumbered by embarrassments at the commencement, and, perhaps, suspension in the midst of a career of usefulness.

To raise the necessary means, the Committee respectfully propose the following methods:

First.—Donations are earnestly solicited from those who may be disposed to give aid in this form. This proposal is meeting with cordial response.

Second.—A Guarantee Fund is being established to fall back upon in case the other methods fail to cover the whole expenses. About £30 have been subscribed to this Fund, £200 are required, which, sums of £5, £10, or £20, will soon amount to. The Guarantors will not be required to pay the amounts they subscribe for unless it is absolutely necessary.

Third.—By letting seats in the Hall, and by voluntary offerings at the close of the Services. The most eligible seats are letting readily at 21s. each, for six months, and other seats at 10s. 6d. each, for six months. Those who pay for seats in this way can have them allotted and reserved till three minutes before the hour when Service is advertised to commence, after which time the Committee may allow the seats to be occupied by others.

Casual attenders or strangers may use such seats as are unlet, and make such contributions on leaving the Hall as they feel disposed. Thus, a free meeting is open to the public, yet giving all the opportunity of supporting it to the fullest extent of their wishes.

The objects which the Committee have in view are,

First.—The holding of a religious service on Sunday evenings as the basis of their operations: consisting of singing, invocation, and a discourse on Spiritualism in reference to religion. The model which Mr. PEEBLES has instituted with so much satisfaction to all will be followed. A Choir is being formed to aid in the singing, and instrumental music of a superior kind is in use. Service commences at Seven o'clock precisely,—doors open at half-past Six o'clock.

Second.—A Sunday afternoon Conference, at which the facts and principles of Spiritualism can be more minutely explained and discussed by a variety of speakers, where the questions of inquirers may be answered; and it gives spiritualists and doubters an opportunity of exchanging thoughts and opinions, and becoming more fully acquainted with each other. The Conference takes place at Three o'clock on Sunday afternoon.

Third.—It is under consideration to commence a Children's Progressive Lyceum on Sunday afternoons, one hour before the Conference, for the moral and spiritual education of the young, and such as might choose to attend.

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